

THE

אמריקאני

# SHEKEL



Published by the  
**AMERICAN ISRAEL  
NUMISMATIC ASSOCIATION, INC.**

Volume XXXIV No. 1

January - February 2001



curacao

### Hanukkah 5761/2000 Mint Set

- 2 New Shekels - Coppernickel, 18mm, 4g. Contains the menorah at the time of Persian rule, with the words "VICTORY".
- 5 New Shekels - 17 silver, Coppernickel, the Emblem of Israel. Contains the menorah of Israel.
- 10 New Shekels - Silver, 22mm, 4g. Contains the menorah of Israel.
- 20 New Shekels - Silver, 25mm, 8g. Contains the menorah of Israel.
- 50 New Shekels - Silver, 28mm, 12g. Contains the menorah of Israel.
- 100 New Shekels - Silver, 32mm, 20g. Contains the menorah of Israel.

Curacao Coin Hanukkah Mint Set

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual \$15.-, Life \$200.-, Foreign \$22.-

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Volume XXXIV No. 1 (cons. #179)  
January-February 2001

**EDWARD SCHUMAN, EDITOR**

**TABLE OF CONTENTS**

President's Page.....	2
Your Editor's Page.....	3
In Memory of Sidney L. Olson.....	4
Mikveh Israel - Emanuel.....	5
A Plea for the Mulhouse Synagogue Medal.....	8
The Jews of Pompeii by Marvin Tameanko.....	10
A Satirical Medal on the Siege of Buda by Ira Rezak, M.D. ....	16
The Andrew Freedman/N.Y. Giants Silver Pass by Peter S. Horvitz.....	18
A Story About the Golem.....	20
Alexander the Great Conquers the World by David Hendin .....	22
About the Sabbath by Shimon Peres .....	24
The Origins of Side Locks (Payot) by Marvin Tameanko.....	26
Bank of Israel Currency Notice.....	30
A Tale of the Oryx by Edward Schuman.....	31
The Jewish Regiment.....	34
Kaunas.....	39
Munich and the Synagogues.....	42
Club Bulletin by Donna J. Sims.....	45
Membership Application .....	47

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## *The President's Message by Moe Weinschel*



Dear Members,

We received only one set of ideas for the annual medal, and that arrived too late to be judged. This will be filed for future consideration. We had some previous submissions and chose from one of those. The new motif is "I Believe (*Ani Ma' amin*)". A photo is shown below. Hopefully, the medals will arrive in time for inclusion with this issue.

We have been informed that Shalom Peri, has chosen to leave his position as Managing Director of I.G.C.M.C. We will miss his very positive stand on Israel Coins & Medals and wish him all the best for the future. We hope that the next Director will be someone who will also help us promote Israel Numismatics and continue the cooperation of the I.G.C.M.C. with A.I.N.A and The Shekel. Our symbiotic relationship through the years has helped us maintain an interest in our hobby.

I. G.C.M.C. in a continuing supporting effort is sponsoring the back cover to publicize new issues. We urge our members to reciprocate by adding to their collection and sponsoring new members

I urge all our readers to read Ed Schuman's important message on the Editors page. I want to add my heartfelt thanks for his and Treasurer, Florence Schuman's great work on behalf of A.I.N.A. Special thanks and appreciation go out to those members who have made or plan to make the contributions that are so important to our continuing existence.



Shalom,

*Moe*

# The Editor's Page

by Edward Schuman



This is a most hectic time in the Schuman residence. Florence has been busy with the dues mailings and we now visit the postal box daily in order just to keep up with the volume of work. She is happy to report that many dues remittances are coming in promptly and we are grateful for those who have added a contribution for A.I.N.A. This enables us to keep the dues structure through the year despite various increases including one once again by the post office.

We do wish to remind our readers that this January-February 2001 shekel must be the last one we can mail to members who have not mailed in their annual membership dues. If you have not yet mailed in your dues, won't you please do so promptly. It is a lot of work, and also costly, to mail out duplicate reminder notices and if no response is received to then delete your name from the computer lists, only to add it back if you finally respond. This work falls upon Florence and myself. Please remember we both gladly do this work as a labor of love without any compensation at all from the organization. Florence answers all correspondence promptly, and I do my best to get the best quality magazine printed and mailed on time.

This variety of topics covered in this issue of the Shekel is truly exceptional. From baseball to golem, from the oryx to the Jewish regiment, from Payot to Pompei, from synagogues to shabbat, and more. Whenever it appears that we run out of topics to write about, so much more just turns up.

We always solicit articles from our readers. If you believe you have or know of an item which would be of interest to Shekel readers, and can be illustrated with a numismatic representation, we are glad to have it. Don't worry about the format, or the spelling as we will correct it. After the first article, the rest come easier. Try it, you may like it.

Till the next issue

Ed

A handwritten signature in cursive script, appearing to read 'Ed', written in dark ink.

## In Memory



It is my sad obligation to announce that our dear friend Sidney L. Olson passed away on the 21st of October. Sidney was an remarkably charitable man who used his money philanthropically to enhance the lives of countless numbers of people.

We first met Sidney and his wife Miriam when they attended a meeting of the Israel Numismatic Society of Greater Miami. Sidney took an active role in the club, eventually becoming President a couple years later. He was a dedicated collector, who during that time, accumulated the finest collection of Palestine/Israel coins and paper money including many extremely rare pre-state items. He wrote many articles for the SHEKEL based on his collection. He also had the foresight to auction the bulk of this collection before the collapse of the Israeli coin market.

He became involved with the concept to build the new Shaare Zedek Hospital in Jerusalem, and donated all of the coins for the commemorative overstrikes used as fund raisers. A room in the pediatric wing of the hospital was donated by him in A.I.N.A.'s name. There is a plaque with his name in the A.I.N.A. forest in Israel. He was one of a handful of founders for the new Great Synagogue on King George Street in Jerusalem. His name appears prominently on the walls of Mount Sinai Hospital in Miami Beach where he served as treasurer and board member. He also donated the dialysis and pharmacy facilities. He was heavily involved with the Douglas Gardens Jewish Home and Hospital for the Aged. The new Board Room of Temple Israel was donated in Miriam Olson's memory. He contributed the seed money for the Miami Birthright program which enables Jewish college students spend a week in Israel. He donated the largest collection of Judaica fiscal documents ever assembled to the Israel Museum in Israel, where it could be viewed by scholars for research and then donated \$50,000 so that a representative catalog of this collection could be printed. The lists go on and on.

Sidney had served as honorary treasurer of A.I.N.A and as a member of the Board of Directors and the Executive committee. He had been in extremely poor health for the past few years, but his mind was as sharp as ever. We last saw him when he celebrated his 85th birthday a few weeks earlier. We have lost a very dear friend. He is survived by his daughter Arlene and his son Norman and their families

# MIKVEH ISRAEL - EMANUEL

The island of Curacao was discovered in 1499 by the Spanish explorer Alonso de Ojeda. A Jew by the name of Samuel Coheno is known to have set foot on the island as early as 1634 along with an expedition of the Dutch West India Company. But there is no evidence of an actual Jewish community until 1651.

When the Spanish Inquisition followed the Portuguese flag to Brazil, the pioneer Jewish settlers there were forced to flee. One small group went to New Amsterdam (now New York), but the majority fled to Surinam and elsewhere, and some eventually reached Curacao, where there was already a small settlement of Sephardic Jew from Amsterdam. Emigration from Amsterdam continued steadily during the second half of the 17th century. The strategically located, excellent natural harbor of Willemstad, the expanding economy, and the liberal Dutch atmosphere were great attractions for the Jews.

In 1674, a building was purchased by the Jews of Curacao to serve as their first synagogue. The congregation was founded in 1659 by a group of Jews from Amsterdam, headed by a nephew of Uriel da Costa who had carried a Torah scroll with him. The community's first rabbi was Josiau Pardo, a classmate of Spinoza, who came from Amsterdam. The historic synagogue of Congregation Mikveh Israel (Hope of Israel) became the first synagogue building in the Americas and houses the earliest Jewish congregation which is in existence even today.

A second building was consecrated in 1692, and as the Jewish community expanded and flourished a third building was built in 1703. In 1715 the Jewish community founded a Benevolent Society, marking the first of many benefactions. The Curacao community served as the center of the region in the following centuries and at one time was the largest in the Western Hemisphere.

The fourth building of Congregation Mikve Israel, its current home was begun in 1730 and consecrated on the eve of Passover 1732. Through most of the 18th century, the Jewish community of Curacao was the largest, the wealthiest and the most influential Jewish community in the Americas. In the 18th and 19th centuries there were Jewish schools, burial societies, philanthropies and all the other tokens of a thriving Jewish community. .

The synagogue is a four story building standing in a tiled courtyard. A master carpenter was brought from Amsterdam to participate in the construction. The building shows the influence of both the Portuguese

Synagogue in Amsterdam and Spanish baroque. As the cost of the building exceeded the estimates, the members sent their slaves to help the laborers. The synagogue covers most of a square block in the center of Funda, the main district of Willemstad. Its pastel yellow color walls rise majestically at the corner of Kerkstraat and Columbusstraat. The Dutch word Kerkstraat means Church Street, but there never was a church on Kerkstraat. Old government records reveal that in the 17th century, the name of the street was Joodenkerkstraat -The Jewish Church Street

A curious tradition developed in the Sephardi synagogues of the Caribbean of covering the floors with sand like a thick carpet. At one time this sand was brought especially from the Holy Land . Some say that the sand symbolizes the destruction of the Temple, some the wanderings in the desert, and some ascribe it to the time when the Marranos sought to deaden the sound of their prayer from the ears of the officers of the Inquisition. Others prefer to think of the sand as representing the traditional blessing of God to the patriarchs that their descendants would be as numerous "as the sand which is upon the seashore".

Synagogue life was taken very seriously in Curacao. Some of its controversial aspects can be gathered from the rules issued by the community elders at different times:

*On leaving the Synagogue, every person wishing to converse shall do so without raising his voice as otherwise it might be construed as quarreling.*

*If a man gives sufficient cause to be ordered out of the Synagogue, no one shall arise from his seat to offend or defend him.*

*Fathers are forbidden to take their sons to their seats or to bring them in through the window or to take them to the women's synagogue. All boys are supervised by the appropriate officer with full power to punish boys who are boisterous in the Synagogue.*

*No one may enter the Synagogue with a club, sword, or dagger on pain of a penalty to be paid to the poor.*

*Punishments incurred for not attending the Synagogue: a fine followed by excommunication for refusal to pay it; denial of the wife's use of the ritual baths, of circumcision to his sons and of burial to him or any near relative.*

The Curacao community was so wealthy that it helped to fund the establishment of the Jewish settlements that began to emerge in the late seventeenth and eighteenth centuries in North America. When the Shearith



Israel Congregation of New York was building its synagogue in 1729, the Jewish community in Curacao sent a sizable donation. Shortly thereafter, they supported the construction of the Touro Synagogue in Newport, Rhode Island in 1763.

In 1864, the community split over the question of modernizing the ritual of the synagogue and a new congregation was formed. Reform Temple Emanuel, the first Sephardic Reform congregation in the world.

By the middle of the 19th century, many Jews had left Curacao seeking greater advantages elsewhere in the Caribbean and on the North and South America mainland. This exodus continued until well into the 20th century. In the 1960's it became clear that the two separate Sephardic congregations could not survive separately. Differences between members of the congregations had become nil and in 1963 a trial merger of both congregations began. The reunification of the two congregations became a fact in 1964, the official name becoming The United Netherlands Portuguese Congregation Mikve Israel- Emanuel.

A 50 Gulden commemorative coin was issued in .925 silver for the Netherlands Antilles commemorating the 500th anniversary of the consecration of the Synagogue Mikve Israel -Emanuel in 1982.



To commemorate the 350th anniversary of Jewish settlement on Curacao, the Israel Government Coins and Medals Corporation has issued a unique Hanukka coin set. This set is housed in a special folder, which pictures an actual scene of Curacao taken from the water front. The year 5760-2000 Hanukka mint set contains seven different coins which are specially marked. In addition an unusual bronze, 26 mm. 12 sided Half Shekel coin features an early 18th century Hanukka lamp from Curacao.

A color photograph of this set is on the front cover of this issue. It can be purchased from the A.I.N.A. New Issues Office, P.O. Box 836 Oakland Gardens, NY 11364 Tel. 718-224-9393

## A Plea for the Mulhouse Synagogue Medal

Mulhouse is a city in Alsace, in the Haut-Rhin department, France. The earliest documentation of the presence of Jews in Mulhouse dates from 1290, when one Salman was victim of a persecution. The existence of a synagogue is confirmed from 1311. The Jews of Mulhouse suffered during the Armleder riots in January 1338, and again during the outbreaks accompanying the Black Death (1349). By 1385, however, there were once more Jews living in Mulhouse. At the beginning of the 15th century, several Jews who had arrived from other places in Alsace were granted the freedom of the city. Although there was no expulsion, no Jews lived in the city between 1512 and 1655.

At the beginning of the 18th century, when they were still insignificant in number, their trade flourished to the extent of arousing the jealousy of the Christian merchants, who demanded that their rights be restricted. In 1784 there were 23 Jewish families (94 persons) in the city. As it was free from the anti-Jewish riots which broke out throughout Alsace in 1789, Mulhouse became a refuge for many Jews from the surrounding district.

The synagogue, built in 1822, soon proved to be too small and was replaced by a larger one in 1849. For the occasion of the 150th Anniversary of this synagogue, the idea was brought forth to issue a medal commemorating this historic event to the Israel Government Coins and Medals Corporation.



The necessary drawings were developed and approved to produce a suitable medal for the occasion. Photographs of this medal were placed on the IGCMC internet site together with other material. But there was a lack of interest by the viewers. After considering the expenses involved, the idea to strike this medal was shelved as it was forecast that an insufficient number of medals would be ordered for the plan to be successful.

Your editor has been a collector of Judaic numismatica for more than fifty years. One need not be a “*maven*” to know that synagogue material is always in demand. Just go to eBay, the internet auction house, type in the word synagogue and view the items and look at the prices. If ever a medal cries out to be created, it is the Mulhouse Synagogue Medal. It would be a disgrace to let the occasion for a 150th anniversary of a synagogue pass by. If you feel as I do, write to A.I.N.A., write or email to the IGCMC; their address is on the outside back cover of this magazine and express your wishes.

As to the French town of Mulhouse, in 1831 a cemetery was purchased and the community established several other institutions, including a vocational school in 1842, and an almshouse-hospital in 1863. Two periodicals catering for all the Jews of Alsace and even beyond were published during the second half of the 19th century. In 1900, Mulhouse had approximately 5000 Jewish citizens. The First World War created many hardships for the French people, and in the aftermath the community declined to around 3,000 in 1921. The Jewish population remaining fairly stable until just before World War II.

Under German occupation in World War II those Jews who had not managed to escape were expelled on July 16, 1940, along with the Jews in the rest of Alsace and Moselle. The synagogue, which had been partially damaged, was saved from total destruction when the edifice was requisitioned by the municipal theater.

Today, Mulhouse has many Jewish inhabitants and a well-organized and active Jewish community.

# THE JEWS OF POMPEII, AD 79

By Marvin Tameanko

Pompeii was an ancient Roman city, south of present-day Naples, that was destroyed in the eruption of Mount Vesuvius on August 27, AD 79. In this catastrophe the city was sealed with fire and ashes, preserved like a time capsule full of ancient skeletons and artifacts for the benefit of modern-day archaeologists. Over 2,000 of the approximately 15,000 inhabitants died in the calamity, and there is substantial evidence that some of them were Jews. A couple of days after the disaster, survivors and looters returned to the city and dug down through 18 feet of ashes and volcanic pebbles to the roofs of the buried houses. They then burrowed through the walls going from room to room looking for their dead relatives and valuable possessions but they found only devastation and groups of people huddled together in violent death poses. One survivor or looter, a Jew, was so overcome by these horrible scenes that he scratched the words, "Sodoma Gomora", Sodom and Gomorrah, a reference to the destruction of these biblical cities, on the wall of a house known as R IX, I X, N 26. This alpha-numeric designation for buildings in Pompeii was devised by the archaeologists who mapped the city during its excavation. It means the house was located in the city in (R)egion 9, (I)nsula or block 10, doorway or opening (N)umber 26. Beginning in 1594, local Italians began to excavate the lost city of Pompeii and along with the skeletons of the dead, the households artifacts and over 30, 000 coins, they found more than 15,000 inscriptions written on the walls of the city.<sup>1</sup> All these things gave important insights into the daily life of 1<sup>st</sup> century Roman society.

By the 2<sup>nd</sup> century BC, Jews had settled in Rome as merchants and diplomats representing the Hasmonean rulers of Israel who, at that time, had a military alliance with Rome against the Seleukid Syrian kings. In fact, the Jews of Rome make up the oldest, continuous Jewish community in Europe. Later many Jews were brought to Italy as slaves taken in the wars with Judaea and after AD 70, more than 6,000 new Jewish prisoners were enslaved in Rome. The existing Roman community of Jews, complying with the dictate of the Torah to "free the prisoners", ransomed many of their countrymen from their owners. Other Jewish slaves proved to be loyal and productive for their masters and were emancipated or purchased their own liberty and then became 'freedmen' in business with their old owners who served as their patrons. The Jewish community in Rome numbered over 20,000 by AD 79 and, as noted by Roman historians, they built at

least eleven synagogues there. These Jews lived in a quarter of the city on the right bank of the Tiber river in an area now called Trastevere. However, many Jews also lived in the smaller commercial or port centers of Italy around Rome, such as Ostia and Puetoli . The community of Jews in Pompeii probably consisted of visiting merchants, freedmen and slaves and they probably numbered only about 150 people.

Pompeii was a summer, tourist resort town for the citizens of Rome but also a growing industrial center that specialized in making wine, cloth, perfume, jewelery, and food condiments such as Garum. Garum was the tomato ketchup of the ancient world and the type produced in Pompeii was very popular. It was shipped in clay jugs, called amphorae, to every port in the empire. Garum was a pungent fermented fish sauce and the Roman author, Pliny the Elder, AD 23-79, gave us a recipe for its manufacture.<sup>2</sup> He said that it was made of small fish such as sardines, the entrails of larger fish, sea water, fish roe, chopped eggs and spices. Many inscribed fragments and handles of Garum amphorae were found in Pompeii and several were marked as “Gar(um) Cast(um) or Cast(imonilae)” or “Mur(ia) (brine) Cast(a)”, which translates into English as “ritually pure or holy Garum or Muria”, and this meant ‘Kosher’ Garum or brine.<sup>3</sup> Obviously, this special sauce was made in Pompeii for the Jewish communities at home and abroad. In those days, Pompeii was located on the coast and had a *large commercial port at the mouth of the nearby Sarno river*. The city’s merchants shipped or received produce from all over the empire but especially from Egypt. Presumably, fish with scales and fins, in accordance with the dietary laws of the Torah, were used in the Kosher Garum and the brine was made with ritually clean spices, probably imported from Judaea.

Besides fish sauces, the wine industry played an important part in the economy of Pompeii. The vines growing in the mineral rich, volcanic soil on the slopes of Mount Vesuvius produced an excellent wine and still do today. It appears that several Jews in Pompeii were involved in the wine trade. Stamped clay handles of wine amphorae found in the excavations gave the name of one merchant or wine shipper as M. Valerius Abinnerich. This was a Jewish freedman who, as the Roman tradition dictated, took the name of his old master, Marcus Valerius, and added a Hellenized version of his Hebrew name, Abbinerich, to make up the normal three-part Latin name. To his co-religionists in Pompeii, he was probably known by his biblical name, Abner.

It is highly probable that Jews have been involved in the medical profession from the earliest of times. The Torah’s rules for cleanliness, isolation of the sick and diagnosis or treatment of diseases gave the early Jews an extensive body of medical experience to draw upon. Most Roman

physicians began their careers as Greek or Syrian slaves to wealthy households and who bought their freedom by years of dedicated work to the family. So it is not surprising that a wall painting of King Solomon and his famous judgement in the case of the two women who both claimed to be the mother of the same child, should have been found on a wall in Pompeii in the house of a physician. The owner's profession was identified by things found in the house but unfortunately no artifact gave his name. This building was located near the fashionable theater district and is labeled as R VIII, I 5, N 24 in archaeological reports. The small picture is painted in a style made popular in Alexandria Egypt at that time and it uses dwarf-like figures to portray fictional persons. The pigmy figures, representing the characters in the story, make it look almost like a parody of the biblical legend. Alexandria was the home to many affluent Jews who settled there during the reigns of the early Ptolemaic monarchs. These Macedonian/Egyptian kings, successors to Alexander the Great, were friendly to these Jewish immigrants who became scholars, administrators, physicians, scientists and even generals of the Egyptian armies. The first Greek translation of the Old Testament was written by seventy-two Jewish scholars employed by Ptolemy II, 285-246 BC, and hence its name, the 'Septuagint', meaning the Seventy. Jews made up a quarter of the population of Alexandria and the Pompeian physician and/or the painter of the mural may have been born in that city.



A SKETCH OF PART OF THE WALL PAINTING FROM POMPEII  
SHOWING THE JUDGEMENT OF KING SOLOMON.

The painting shows King Solomon with two advisors, dressed in Hellenistic robes, sitting on a dais. Before the king a woman, the real mother of the child, pleads for the baby's life. To the left is the child on a chopping block with the false mother holding him down and a soldier, yielding a cleaver, about to strike a blow. An excellent reproduction of this often overlooked painting, in full color, can be seen in the book, 'Pompeii

and Herculaneum, *The Living Cities of the Dead* by T. Kraus, page 306. The parable of Solomon's Judgement is uniquely Jewish: it does not appear in the lore of any other religion or nation except for a similar fable about an Egyptian king named Bakenrenef (Bocchoris in Greek) 720-715 BC. However, Bakenrenef lived two centuries after Solomon. The house with the Solomon painting was undoubtedly inhabited by some members of the Jewish community of Pompeii.

In AD 79, only 9 years after the defeat of Judaea by the Romans, the majority of the Jews in Pompeii were probably slaves. In one shop, a wall inscription mentions a female slave named Maria, a weaver who was also available as a part-time prostitute when the work was slow. The name of another household slave, called Martha, appeared in an inscription on the wall of the slaves' latrine in a Pompeian villa, just outside the city. The message was meant as a crude joke and it probably was written by another Jewish slave, making it the earliest recorded, Jewish washroom graffiti in history. It said, - "This is Martha's bedroom ... for she always craps in her bed". Maria (Miriam or Mary) and Martha are not Latin names and were never used by Romans but were common for Jewish women of that century. The New Testament records that Jesus was surrounded by women with the names Mary and Martha during his lifetime in Judaea. The Maria and Martha of Pompeii were probably youngsters taken as slaves after the Roman destruction of Jerusalem in AD 70.

A large number of the 30,000 coins found in Pompeii display the famous 'Judaea Capta' designs struck by Vespasian and also for Titus as Caesar. This would be as expected because the end of the war in Judaea was commemorated by a large issue of victory coins struck from AD 69 to at least AD 82, and they were a large component of the commonly circulating coinage in Pompeii. However, many of these coins were found in Pompeian so-called 'collection hoards' where they were put away, not as savings or as petty cash, but as numismatic items or as remembrances and souvenirs for sentimental reasons. Presumably the collectors who assembled these coins were either Romans who had participated in the war in Judaea, or perhaps Jews who wanted a memento of their lost homeland. A typical collection hoard from Pompeii included a cache of 28 bronze sestertii and was found in 1899 in a house recorded as R.V, I.4, N.18. This residence is attached to a large building that served as an academy for gladiators and the collector may have been the owner of the school and even a Jew himself. Many Jewish prisoners of war were forced to become gladiators and those that fought well and survived the arena were often freed and given money to become gladiator trainers and owners. The coins in this hoard consisted of 130 silver denarii, 28 sestertii, 23 asses, and 3

quadrantes (one quarter asses) and all were found in a small chest. Remarkably, this numismatic accumulation contained one example of all the major historical coin types struck from 135 BC to AD 79 with only a few duplicates. The group of sestertii, the largest Roman denomination of coins and the ones which were engraved with the best art work, contained two examples of the Judaea Capta coin struck by Vespasian. The person who made up this collection obviously was a scholar with a strong sense of history.



THE SESTERTII IN THE 'COLLECTION HOARD' FOUND NEAR A GLADIATORS' SCHOOL IN POMPEII. STRUCK FOR VESPASIAN, THEY SHOW THE EMPEROR STANDING NEXT TO A PALM TREE WITH A JEWESS SEATED IN MOURNING AT THE RIGHT. THE LEGEND IUDAEA CAPTA, "JUDAEA IS CAPTURED", IS INSCRIBED AROUND THE EDGE. *ROMAN IMPERIAL COINAGE* (CITED AS RIC) NO. 427.

A more spectacular find of coins was the hoard of gold aurei discovered in 1812 near the ruins of the temple of Isis in the cultural center of the city. The 69 coins were found in a box with a skeleton, believed to be a priest who attempted to flee the eruption carrying the treasury of this Egyptian cult. The coins seem to have been selected particularly for their religious and national themes, possibly to be put on display in the temple near the statues of Isis and Osiris as patriotic medallions or icons, just as we exhibit flags and artwork in modern day religious institutions. It was not an ordinary treasury used for temple expenses because it consisted of only gold coins. An aureus represented an army officer's monthly pay and the coin was a very special denomination in the currency of the Romans in AD 79. Except for the 13 aurei in the find which showed Jupiter, the chief Roman god, there were very few duplicates. Among these coins were two very rare, unusual aurei commemorating the defeat of Judaea. Both were struck by Vespasian, one for his son, Titus as Caesar, the destroyer of Jerusalem and they do not carry the usual *Iudaea Capta* or *Devicta* inscription. The engravers probably thought that the reverse design of a mourning Jewess seated at the foot of a palm tree was so well known that it was self-explanatory.





A RARE AUREUS OF VESPASIAN, SHOWING JUDAEA MOURNING BENEATH A PALM TREE, THE SYMBOL OF JUDAEA. RIC 53.



A RARE AUREUS OF VESPASIAN STRUCK FOR HIS SON, TITUS, WITH A JEWESS, IN MOURNING, SEATED AT THE FOOT OF A PALM TREE. RIC 160.

Numerous other gold silver and bronze coins with *Iudaea Capta* reverses have been found in Pompeii in the various petty savings, mercantile and votive hoards so they must have been the widely circulating coin types of that year. It must have been emotionally painful for the Jewish freedmen and slaves to see and handle these coins, the symbolic reminders of their nation's recent defeat. Many more of these coins still lie buried in the ruins of the undiscovered parts of the city. Today more than one-fifth of Pompeii has still to be uncovered. A lack of funds and perhaps a low priority of scientific interest has delayed the investigation of the remainder of the city for the past 30 years. The unexcavated part of Pompeii consists of only the residential, poorer part of the city and archaeologists believe that little new or important information would be gleaned from this area. Some day soon, the last buildings will be exposed and in some small, shabby house, perhaps in only a single room facing east, excavators will uncover a synagogue complete with a Torah scroll and the records of the Jewish community in Pompeii. That will be a very fortunate day for students of Jewish life in the 1<sup>st</sup> century Roman empire.

### Notes and Bibliography.

- 1 *The Writing on the Wall*, (inscriptions from Pompeii) by J. Lindsay, F. Muller and Co. London, 1960.
- 2 *Natural History* by Pliny the Elder, Book XXXI, chapter viii, line 95, translated by D. E. Eichholz, Loeb Classical Library, Cambridge,
- 3 *Pompeii, its Art and Life* by A. Mau and F. W. Kelsey, Macmillan Co., New York, 1904, page 18.

# *A Satirical Medal on the Siege of Buda*

by Ira Rezak, M.D.

In the SHEKEL of November-December 2000, there is an article by Edgar Guest on the siege of Buda in 1686 which I found very interesting. While the paper gives a history of the siege with an emphasis on Jewish efforts in defense of the city and their fate when it fell, the illustrations which accompany it are of the general type commemorating the Holy Roman Emperor's victory. There is, however, a satirical medal of this historical episode that specifically emphasizes the participation of Jews in the siege and in fact depicts a Jew and a Turk as co-defenders of the city.

The medal is bronze, though it is known as well in silver, and 37.5 millimeters in diameter, though again, other sizes are reported. It was made by Martin Brunner (1659-1725) who was born, worked and died in Nuremberg and engraved many medals of contemporary events and personages, including other medals of the siege of Buda (Ofen), and also produced the dies used for striking large wooden checkers or gaming pieces. His initials appear on the obverse of the medal at 4 o'clock.

The pictorial side depicts a smelting oven with which a Turk holding tongs, left, and a Jew using bellows, right, are preparing gold in a crucible. The Jew wears a hat characteristic for Central European Jewry at this time and his coat bears a mandatory circular "Jewish badge". The German inscription, "WER DISTILIRT NUN GOLD ZUM FRIED, WEIL TURCK UND IUD DES KRIEGES MUD", translates approximately as: "Who still refines gold for peace now that the Turk and Jew are worn out by war?" The implication may be that the Turks and Jews were converting their precious metals into coinage to pursue the war when they should have used this treasure to pursue a peaceful outcome.

The reverse of the medal has another German inscription, "OFEN GEHOERT FUER LEOPOLD! MAHUMETH IST DASGLUECK ABHOLD, VERLIERET OFEN SAMT DEM GOLD, DAFUER MAN FRIEDEN KAUFFEN SOLT/ AN: 1686, which translates as: Ofen (Buda) belongs to Leopold (the Holy Roman Emperor)! Mohammed is out of luck, he loses Ofen with all its gold, which should have been used to buy peace. Anno (year) 1686. The medal was struck in a collar which has produced a raised inscription, "DURCH DISEN STREICH. DAS TURCKEN REICH. STEHT AUF DER NEIG", which translates as: "By this stroke the Turkish Empire approaches its end".

Such satirical medals were quite usual commentaries on political events in the 17th Century, especially in German lands. The characterizations of Turk and Jew on this medal are not racial vituperations one would have perceived as anti-Semitic" in the modern sense but simply more or less realistic depiction's of recent enemies from the victor's perspective.

A variation of this medal is also known and is illustrated in several works (e.g. Daniel M. Friedenberg "Jewish Medals from the Renaissance to the Fall of Napoleon" (1503-1815), New York 1970, page 18; Bruno Kirschner "Deutsche Spottmedaillen auf Juden" Muenchen 1968, pages 65-66). While the two medals are basically the same, on the obverse of the variant medal the Turk faces outward rather than toward the Jew; there is a rosette, rather than a point, at 12 o'clock; and the engraver's initials, MB, are absent. On the variant's reverse, the date appears on two lines at the bottom, rather than on one as with the medal illustrated here.



# The Andrew Freedman / N.Y. Giants Silver Pass of 1898

by Peter S. Horvitz

Between 1897 and 1931, maybe earlier than that and maybe later than that, the New York City National League baseball team, the Giants, issued special passes for free entrance to their home games. This in itself was not unusual, as many teams issued such passes to influential persons and friends of the owners. But in most other cases these passes were cardboard. The Giants issued their passes in silver and, in a few cases, even in gold. The Giant passes show a remarkable variety of design and outstanding artistry. For instance, the pass of 1922, the year that the Giants gave a tryout to a Jewish player named Mose Solomon, was shaped like a baseball. Another is shaped like a key, another like a gate, and another like the pennant the team had won the previous year. The 1914 pass is a silver pencil holder so the bearer can keep score. Each of these passes bears the name of the team owner, who ever he was that year.

The illustrated example is of special interest to readers of *The Shekel*, as it bears the reproduced signature of Andrew Freedman, the Jewish owner of the team in 1898, the year of this pass.



The illustrated pass measures 3-3/4" by 2-3/4". On the top are the words "The New York Base Ball Club" in gothic type. Note that "baseball" was still two words at this time. Beneath this is a large "1898." Interwoven with the date are the words, "Presents the Courtesy of the Polo Grounds" and a ribbon on which is engraved "Mr. Leib Deyo." Beneath, but still intertwined, appears the signature of "Andrew Freedman, President." The style of this part of the pass is art nouveau. To the left of these inscriptions appears a New York ball player holding his bat at the ready. The reverse bears the word "Sterling" and a privy mark of the manufacturer.

Most of these Giant passes were struck, like coins or medals, and many have a loop so they could be attached to a watch chain, so their owner could present them at the gate when he attended a game. This is not true of the 1898 pass, which was probably meant to be kept in a billfold.

Another feature of these passes is that each is engraved with the name of the recipient. As these passes were not distributed without serious consideration, many of them bear quite famous names. I have seen such passes issued in the names of the mayor of New York and Kenesaw Mountain Landis, the first commissioner of baseball. Sometimes the names, which usually appear on the reverse, are clearly Jewish, which, considering the Jewish population of New York, is not surprising. The name engraved on the illustrated pass is "Leib Deyo." My research on this name has proven to my satisfaction that the recipient was Jewish.

In 1895, Andrew Freedman (1860-1915), a realtor-politician with close connections to Tammany Hall, purchased the practically bankrupt New York Giants for \$50,000. This price represented one tenth of Freedman's estimated fortune of then \$500,000. Andrew was brusque and ruthless in the methods of handling his team and in trying to rebuild it. He quickly offended players, sportswriters, fans and fellow owners.

Yet many of his ideas were farsighted. He wanted his fellow owners to admit that baseball was a business to make a profit and that it should be run like a business. His suggestions were practical and if they had been followed, would have been very profitable. But all they led to was having Andrew being denounced in the public press as a "God damned Sheeney" (*Sporting Life*, November 25, 1899). Andrew became furious at such blatant anti-Semitism. His supporters saw Andrew as a prophet, who wished to bring reason and modern business methods to the National Game. His detractors depicted him as a violent, ill-mannered brute who would explode, at mere nothings, like being called a "Sheeney" by a player on an opposing team. - In 1898, "Ducky" Holmes of the Baltimore Orioles used this slur during a game and Andrew wanted Holmes thrown out of the game. The umpires refused, and he appealed the case to the arbitration committee, which laid Holmes off. The case aroused a great deal of passion, the majority of it aimed against Andrew.

Andrew sold out his interests in the Giants in 1902, for \$ 125,000. One of the last acts of his tenure was the appointment of a new manager, the last in a long line, for Andrew had not gotten along well with his managers. The manager was John McGraw, perhaps the most influential one in the history of the game. Andrew now turned all his attention to his major life's work, the building of the New York City Subway System.

## A STORY ABOUT THE GOLEM

Golem is a creature, particularly a human being, made in an artificial way by virtue of a magic act, through the use of holy names. The idea that it is possible to create living beings in this manner is widespread in the magic of many peoples. Especially well known are the idols and images to which the ancients claimed to have given the power of speech. Among the Greeks and the Arabs these activities are sometimes connected with astrological speculations related to the possibility of "drawing the spirituality of the stars" to lower beings.

The development of the idea of the golem in Judaism, however, is remote from astrology. It is connected, rather, with the magical exegesis of the *Sefer Yezirah* (Book of Creation) and with the ideas of the creative power of speech and of the letters. The word golem appears only once in the Bible (Ps. 139:16), and from it originated the talmudic usage of the term—something unformed and imperfect. In the popular legend which adorned the figures of the leaders of the Ashkenazi hasidic movement with a crown of wonders, the golem became an actual creature who served his creators and fulfilled tasks laid upon him. Legends such as these began to make their appearance among German Jews in the 15th century and spread widely, so that by the 17th century they were "told by all".

In the Middle Ages there arose the belief in the possibility of infusing life into a clay or wooden figure of a human being, which figure was termed "golem" by writers of the eighteenth century. The golem grew in size, and could carry any message or obey mechanically any order of its master. It was supposed to be created by the aid of the *Sefer Yezirah* that is, by a combination of letters forming a *Shem* (any one of the names of God). The *Shem* was written on a piece of paper, and inserted either in the mouth or in the forehead of the golem, thus bringing it into life and action. Solomon ibn Gabirol is said to have created a maid servant by this means. The King, informed of this, desired to punish him, but Ibn Gabirol showed that his creature was not a real being by restoring every one of its parts to its original form.

Elijah of Chelm, in the middle of the sixteenth century, was the first person credited with having made a golem with a *Shem* for which reason he was known as a *Ba'al Shem*. He is said to have grown to be a monster resembling that of Frankenstein, which the rabbi feared might destroy the world. Finally he extracted the *Shem* from the forehead of his golem, which then returned to dust. Elijah's grandson, known as the *hakam Zebi*, "was so convinced of the truth of this that he raised the question as to whether a golem could be counted as one of a *minyón*."

The best known golem was that of Rabbi Judah Low of Prague. who used his golem as a servant on weekdays and extracted the *Shem* from the golem's mouth every Friday afternoon, so as to let it rest on the Holy Sabbath. Once the Rabbi forgot to extract the *Shem*, and feared that the Golem would desecrate the Sabbath. He pursued the golem and caught it in front of the synagogue just before the Sabbath began. He hurriedly extracted the *Shem*, whereupon the golem fell in pieces. Its remains are said to be still among the debris in the synagogue attic.

In 1921, during the hypo-inflation in Germany, money necessary for daily transactions all but disappeared. Many cities and states as well as industrial firms issued scrip to be used during this emergency crisis. The Jewish owned tobacco firm of G.M. Holz in Frankfort, aM, issued a 50 pfennig notgeld. The reverse side of the notgeld portrays a representation of a Golem.



# Alexander the Great Conquers the World

by David Hendin

Philip II, King of Macedon, was such an able statesman and skillful general that his son is said to have complained. "My father will get ahead of me in everything and will leave nothing great for me to do." In 338 Philip BCE, Philip II brought all of Greece under his control, and planned his next step toward world conquest, the overthrow of the Persian Empire. This effort was interrupted by his assassination in 336 BCE, but his son Alexander the Great (356-323 BCE) eventually completed the project.

Alexander was brought up in his father's court and tutored by no less a teacher than Aristotle. In his final decade, even though he lived only thirty-three years, Alexander's Macedonian Army swept across whatever nation lay before it. He crossed the Hellespont into Asia Minor in 334 BCE and conquered the Persians at Issus, effectively ending Persia's rule over the ancient land of Israel. The army then cut south along the coastline of the Levant, besieged Tyre, and occupied Egypt. In Egypt he founded the city of Alexandria, which became one of the ancient world's greatest cultural and commercial centers. Alexander's army then reversed, heading to Mesopotamia, where he again crushed King Darius's army, this time at Arbela, destroying the Persian Empire. Alexander marched across Babylon, Susa, and Persepolis, across Afghanistan and on to India.

The Jews fared well under Alexander. He was tolerant of the religious practices of those who submitted to his rule. And the good relations between Alexander and the Jews is reflected in a legend preserved in Josephus, who reports that when Alexander was besieging Tyre, Sanballat, the governor of Samaria, came to him with an army of 8,000 men.

Alexander received him and granted his request to build a temple on Mount Gerizim, where Sanballat's son-in-law Manasseh would serve as high priest.

Josephus writes that Alexander demanded of the Jewish High Priest Jaddua the surrender of Jerusalem and of the Jewish people. Jaddua refused and Alexander and his army marched on Jerusalem to punish them. Jaddua was able to keep the Jews calm by revealing his dream that no harm would befall the city or the Temple.

The next day at Zofim, north of Jerusalem, Alexander was met by Jaddua and a procession of priests dressed in white, purple, scarlet, and gold. Alexander bowed down to them. His own generals thought he was insane for doing so, but Alexander appeased them by saying that he had seen Jaddua in a dream and foretold that Alexander would defeat the

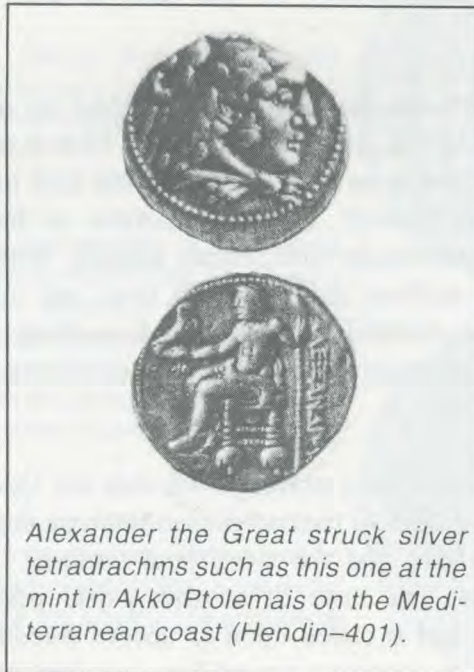


Persian king, Alexander then went to the Jerusalem Temple and offered a sacrifice to the Jewish god, granting special privileges to the Jews while he was there.

The Talmud tells a rather similar story, albeit with different names for the High Priest and the meeting place. Talmudic legends are often rooted in truth. In any case, it is clear that the Jewish people enjoyed good fortune under Alexander the Great.

Many of Alexander's coins were struck upon the metal obtained from the melting of the gold darics and silver sigloi after his conquest of Persia. Alexander established a mint at Akko on the northern coast of Israel, (the only mint city of ancient Israel to strike his coins), where both gold and silver coins were issued. Alexander's distinctive coinage based on gold staters and silver drachms and tetradrachms soon became common in ancient Israel. The famous tetradrachm of Alexander carried on its obverse the magnificent head of Herakles, probably in Alexander's likeness, wearing a lion skin, and on the reverse a half-naked Zeus seated on a throne holding both an eagle and a scepter. The coinage of Alexander the Great circulated widely in the ancient Holy Land, and the coinage in his name continued to be issued long after his premature death.

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*Alexander the Great struck silver tetradrachms such as this one at the mint in Akko Ptolemais on the Mediterranean coast (Hendin-401).*

# ABOUT THE SABBATH

by Shimon Peres

From the dawn of our lives, there are things that exemplify in our minds the shape of the world. The globe, for example, could not be visualized without its five continents. Each of the continents is different in shape, substance and image. And like the continents, so is time, which is divided into seven days. And like the continents, each day has its own character. The first day of the Israeli week, Sunday, signals the beginning of our activities, followed by the next four days of work. Friday is the gateway to the Sabbath, the time for rest and repose.

In a way, Sabbath is as significant as the discovery of America. The discovery of America, and even more so its constitution, revealed for the first time a continent devoid of the rule of the church and unfettered by the European traditional establishments. Hence, the amazing thing about America resided in what it prevented, no less than in what it offered. From it, emanated a new sense of freedom.

The Sabbath is distinguished by a similar trait. The Sabbath is different from all the other days of the week. It has no routine activities, no work commitments, no interference on the part of the authorities, no evil temptations.

For one day a week, man is totally free. And the meaning of freedom does not fall short of the way it is expressed. Man is on his own - or with whomever he chooses to be with, be it with his God or with his family, or his community or himself, alone. A person is burdened with daily constraints, and occasionally overextends himself. Without the sanction of the Sabbath, it is unlikely that he could have had one unfettered day a week, without accountability, without succumbing to the turmoil of everyday living, legitimately indulging in the employment of his own menu - spiritual and culinary.

Indeed, the Sabbath eve prayers "welcome the Queen" - the Queen of rest (the Rambam alludes to the correlation between the Hebrew spelling of the word rest (nofesh) and the word soul (nefesh). Work is forbidden. Labor is forbidden. The taste of another world pervades the life of a person, He is free and is called upon to accord freedom to everything he possibly possesses, to everyone around him - workers and even slaves.

Nowadays electricity is at our fingertips, and we do not have to toil to make light. And cars are available, and we do not have to harness horses to the cart. Yet the issues is not the effort, even if only partially, but the complete freedom of it. Uncompromising freedom.

The Ten Commandments, comprising less than three hundred and sixty words, serve as the foundation for Western civilization. But the greatness of the Ten Commandments whether in regards to the Do's or Do Not's would not have been salient were it not for the commandment related to the Sabbath.

The Sabbath commandment was the first call to humanity at large for real equality. And the first summons for freeing man from the bondage of man, for freeing man from himself, from the routine of work. This was the first significant taste of freedom and equality. And this taste has never faded since.

## The Sabbath – State Medal, 1990 5751

### Description

#### Obverse

The Hebrew inscription "Shabbat Shalom" surrounded by symbols of the Sabbath: two lit candles, a kiddush cup, and the Challa, a braided bread. In the lower margin, the words "shabbath shalom".

#### Reverse

A gateway formed by two candles and the word "Shabbat" in Hebrew letters between them, signifying the entrance of the Sabbath. Concentric rings emanating from the candles symbolize the six secular days of the week.

The Tablets of the Law in the background. The Hebrew words "remember the Sabbath and keep it holy".

#### Edge

State emblem with the words "STATE OF ISRAEL" in Hebrew and English with serial number. Bronze/tombac medal – "BRONZE" in Hebrew and English; Silver medal – "SILVER 935" in Hebrew and English. The gold medal is milled.



# THE ORIGINS OF SIDE LOCKS (PAYOT), AS SHOWN ON ANCIENT COINS

By Marvin Tameanko

Orthodox Jews are forbidden by the Bible (Leviticus, 19:27) from "rounding the corners of their heads", that is cutting the side locks of their hair called 'payot' in Hebrew. This strange requirement came about because pagan priests and idol worshipers shaved the sides of their heads as part of their religious rituals. In the early years this injunction was interpreted by rabbis in several different ways but Moses Maimonides, the Rambam, 1135-1204, was perhaps the first scholar to declare that observant Jews must never cut (shave) the sides of their hair. Stricter rulings by later rabbis such as Joseph Caro, 1488-1575, included all facial hair and led to the practice of modern orthodox Jews growing their ear locks very long often winding them around their ears or tucking them into their hats to keep them out of the way. However, the Yemenite Jews are famous for their distinctively curled, long side locks and these may have been influenced by factors and events quite different from the passage in Leviticus and the medieval rabbis' interpretations.

While the payot worn by orthodox Ashkenazic Jews seem to be incongruent with their pale faces and the 18<sup>th</sup> century, European traditional clothes they wear, the payot worn by Yemenite Jews seem natural and completely in harmony with their eastern and biblical appearance. In fact, according to the records of history, male Yemenite Jews have been continuously wearing curled payot since about AD 522, more than 600 years before Maimonides first suggested that side locks were obligatory. This is proven by Arabian Jewish history and the original Yemenite payot are actually illustrated on ancient coins.

The Yemenite Jews have lived in southern Arabia for unknown centuries. By popular legend, they are descendants of King Solomon and the Queen of Sheba (Saba) who lived perhaps in 950 BC. Their history sadly ends with 'Operation Magic Carpet' when airplanes brought 45,000 of them, almost the entire community, to Israel in 1949. Rabbinic literature related a variety of myths to explain the origins of the Jews in Southern Arabia.<sup>1</sup> One account suggests that the first Jews to settle there were soldiers of King Saul who defeated the Amalekites in the Negev desert in the 11<sup>th</sup> century BC and pursued them into Arabia. This battle is described in the Bible in I Samuel, 15. Saul's soldiers supposedly set up garrison outposts in northern Arabia to keep the Amalekites from returning. These colonies developed into a chain of caravan trading posts

along the so-called 'Spice Road' leading from the southern Arabian plantations and sea ports to the Mediterranean Sea. Other tales in folklore suggested that later, in the 10<sup>th</sup> century BC, some merchants from the court of King Solomon accompanied the Queen of Sheba back to Saba in Southern Arabia where they settled as traders. Also, many Jews escaping the invasion of Israel by the Assyrian Nebuchednezzar in 587 BC, fled south and joined their brethren in Arabia. A large migration of Jews fled to the safety of Arabia when Antiochus IV conquered Judaea in 175 BC and another, well documented exodus occurred when the Romans destroyed Jerusalem in the First and Second Wars of AD 66-70 and 132-135. In time, several tough, war-like tribes of Jews, indistinguishable in appearance from their Arab neighbors, emerged in northern and southern Arabia. An indication of their numbers and power may be given by the fact that the main Jewish city of Yathrib, present day Medina, contained between 8 to 10 thousand Jews when it was defeated by the Prophet Muhammad in AD 622, and the city of Sanaa, in the mountains of Yemen, was reputedly the home of 50,000 Jews in the 18<sup>th</sup> century.<sup>2</sup>

In 115 BC, a remote South Arabian tribe called the Himyar, overcame the dominant Sabeen kings in Yemen and set up a powerful kingdom with its capital at Zafar. This new commercial nation traded with the Romans, Greeks, Judaeans and Egyptians in the north and with the Indians and Africans in the East and south. It is said that Himyarites set up trade colonies in Ethiopia, Somali and Kenya, and that their famous ships controlled the Red sea routes and even sailed to far off Madagascar and China in search of exotic goods.<sup>3</sup> The Arabian Jewish tribes were allied with the Himyarites against the Sabaeans and participated in their successful international trade and commerce. However, In AD 340, Abyssinian (Ethiopian) Christians invaded Southern Arabia and conquered the Himyarites, converting most of them to Christianity. The Jewish tribes, who isolated themselves in strong hilltop fortresses, successfully resisted this invasion and managed to retain their independence and religion.

In AD 385, one of those unpredictable events that make history so fascinating took place. A Himyarite king, named Abukarib As'ad, converted to Judaism and married a Jewish woman. This can only be seen as an act of political expediency so that the king would be able to enlist the tough, militant Jewish tribes to fight his wars and protect his trade routes. The Himyarites then began to attack the Christian tribes and this brought the Abyssinians back to Southern Arabia where they defeated As'ad in 420. The Jewish clans retreated once again to their defensible fortresses such as Sanaa in the mountains, and awaited a better day. This came 100 years later when the last Himyarite king, named Yusuf As'ar Yathar, also

converted to Judaism in order to gain the loyalty of the Jewish Arabian tribes.<sup>4</sup> Most of the Himyarites, who were then pagans, followed their king and converted to Judaism. Yusuf As'ar was better known in history by his nick-name of 'Dhu Nuwas'(Masraq), that is 'Lord of the Side Locks' because he wore his side hair as long curled ringlets or ear locks of hair. It is believed that this style was a hairdo adopted early in time from the images of pagan moon deities and was worn by the king and princes of the royal family. The males of the Jewish Yemenite tribes may have not trimmed their sideburns at that time, in accordance with the injunction in Leviticus, but apparently they began to wear their side burns in this curled, long side lock style in imitation of, and as a mark of respect and loyalty to, the king. These distinctively curled, side locks can be seen on many Sabaean and Himyarite coins struck well before the time of Dhu Nuwas.



A silver drachm, late 2<sup>nd</sup> century BC, imitating the new style tetradrachms of Athens but showing the head of an Arabian deity. The deity wears the traditional curled sidelock hair style later adopted by Dhu Nuwas and the Yemenite Jews. *Greek Coins and Their Values* by David R. Sear, Vol. 2, no. 6125.



A silver coin equal to a Roman denarius struck in the 1<sup>st</sup> century AD, showing a Himyarite deity or perhaps the king, wearing the curled earlocks. The reverse depicts a 'bucranium', a bull's skull with antelope horns, probably a royal standard. *Greek Imperial Coins* by David R. Sear, no. 5710.



A silver unit, struck in the 2<sup>nd</sup> century AD for the Himyarite king, Amdan Bayyin Yanaf, showing a deity on one side and the king on the other, both wearing the curled earlocks. *Greek Imperial Coins*, no. 5717.

The minting of these distinctive Arabian coins actually ceased in the 4<sup>th</sup> century as Himyarite control over the trade routes was usurped by the Persians and the Byzantines. The Yemenites then began to use the numerous coins of their trading partners as their own circulating currency and the 5<sup>th</sup> century Jewish kings, Abukarib As'ad and Dhu Nuwas, did not strike any coins that we know of.

In 525, Dhu Nuwas was defeated by a combined force of Abyssinian soldiers and a Byzantine navy of 600 ships.<sup>5</sup> The remnants of the Himyarite tribes invited the Sasanians to come to their aid and these Persians defeated the Abyssinians but eventually displaced the Himyarites and created a Persian satrapy (province) in Southern Arabia in 575. The Jewish Arabians were fairly treated by the Sasanians who were strongly influenced by their own powerful community of Persian Jews, and they gradually returned to their hilltop fortress towns where they continued to prosper until they were overpowered by the forces of Islam in 628. But the Yemenite Jews did not forget their Jewish king and his short reign of glory. To commemorate those days, the Jews continued to wear their hair with curled ear locks, in the 'king's fashion'. Today in Israel, one can see observant Yemenite Jews proudly wearing their very long, curled side locks but most of them have never heard of the Jewish king Dhu Nuwas. The Lord of the Side Locks had quietly disappeared into the dim footnotes of Arabian history.

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## On July 1st, 2000 the old notes shown below ceased to be legal tender:



Anyone who still has old notes in their possession can exchange them for new ones at the branches of the Bank of Israel, until the end of the year 2005.

New banknotes, at face values of NIS 20, 50, 100 and 200 which the Bank of Israel issued in 1999, will continue to be legal tender.



# A TALE OF THE ORYX

by Edward Schuman

Hai-Bar, the Nature Reserve Authority, which endeavors to restore the animals mentioned in the Bible to the Holy Land was created in 1963. It seeks to gather and raise these biblical known animals in a protected nature reserve in the Negev.

The Arabian white oryx's domain once embraced most of the Land of Israel, as well as the deserts of the Sinai and Syria. Its Hebrew name in Israel today is *Re'em tenachi*. In the Biblical chronicle of Moses blessing the tribes (Deuteronomy 33:17), turning to his favorite, the Tribe of Joseph, Moses said, "He is noble, and his horns are like the horns of the oryx; with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

In the book of Job, the Almighty scolds Job: "Would the oryx agree to serve you? Would he spend the night at your crib? Can you hold the oryx by ropes to your furrow? Would he plow up the valley behind you?" (Job 39:9.10). Job cannot domesticate the wild oryx.

While traditionally the sounding of the horn of a ram is used to announce the new year at Rosh a Shana, horns of various animals such as goats, gazelles, antelopes and the ibex have been used as *shofars*, trumpets to sound majesty and tribute. The horn of the oryx was regarded as special. In his time of greatest danger, the Psalmist, pleads for deliverance by calling through his greatest trumpet: "Save me from the lion's mouth; for thou has heard me from the horns of the oryx." (Psalms 22:21).

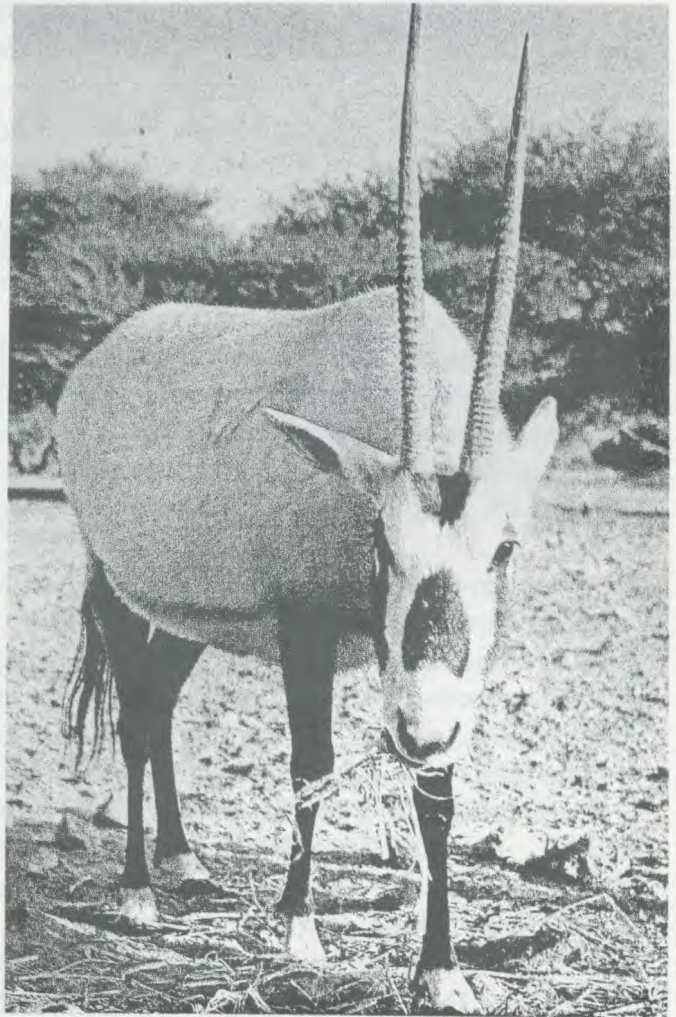
Only the ibex and the gazelle have survived from over ten species of cloven-hoofed ruminants which inhabited Erez Israel in former times. Because of its tasty meat, the oryx was much sought after by hunters but escaped extinction through its ability to exist on precipitous mountains in desert regions, such as En-Gedi, Elath, and the Negev heights. It was able to jump from rocks and to climb steep inclines.

Until the late 1800's, the oryx roamed across most of its biblical territory. Then, modern-day high powerful rifles were introduced into the Middle East and the carnage began. During the First World War, the British Army issued 600,000 modern guns to the irregular Bedouin Armies and within twenty years the oryx were obliterated from most of their realm. The last of the truly wild oryx were slaughtered on the edge of the Rub at-Khali in 1973 by Quatari trophy hunters.

It was known that a few captive examples of the oryx had survived in zoos around the world. Since the oryx is described in the Bible and is native to the land of the Bible and is a part of Israeli heritage, a concerted effort was made by Israeli conservationists to obtain the animal for its biblical wildlife preserve.

Information was received that the late King Faisal of Saudi Arabia had several oryx in his personal stock in his royal zoo in Riyadh. It was known that he wanted an orangutan for this zoo. With the Arab embargo against Israel, the problem existed in how to arrange for the transfers. At that time not a single Arab government would do any thing with Israel. Finally a European animal dealer was able to arrange the necessary negotiations and subsequently several of the king's oryx were shipped to California supposedly for the Los Angeles Zoo.

The then president of the Los Angeles Zoological Society, Mrs. Reese H. Taylor, started to negotiate with General Avraham Yoffe, Director of the Israel Nature Reserves Authority. After a secretive agreement was reached, the pair of oryx were loaded on a plane and shipped by Trans World Airways who volunteered to fly the oryx from the zoo in Los Angeles to New York on one of their cargo jets. After arriving in New York, they were put on an El-Al plane for the flight to Israel and their reintroduction to the land of their origin.



The oryx were taken to the Bar-Hai Arava Wildlife preserve which is only 50 miles from the Saudi Arabia border. Ironically, the oryx returned to very near from where they started their long journey. Soon after they arrived in Israel in 1978, the oryx started to reproduce, and currently there is a thriving population. In a reverse process of domestication, the animals have been encouraged to again live in the wild. They have been weaned from zoo foods and encouraged to eat desert grass and acacia twigs, and live freely in the wilderness of their ancestors.

To commemorate the tenth anniversary of the formation of Hai-Bar in 1973, an official award medal was issued by the Israel Government Coins and Medals Corporation. The obverse lettering "Hai-Bar" in Hebrew and Wildlife in English is shown over a leaping ibex and an ibex head. In all probability had the oryx been then introduced to the reserve, the medal would feature its head. But the oryx came five years later. The reverse has suitable inscriptions in English and the emblem of the Nature Reserves Authority. The medals are official award medals and were not offered for sale.

The Loving Gazelle Medal was introduced in 1987 as the first issue in the Nature adillion (pendant) series. It features the graceful head of an ibex and the verse "Loving Gazelle and a Pleasant Roe" (Prov. 5:19). The reverse shows a lilly and the verse "And blossom like the tulip" (Isaiah 35.1). The medal was specially designed for Jewelry and is available with a variety of frames from the AINA new issues office.



# THE JEWISH REGIMENT

Lieutenant Colonel John H. Patterson was a regular officer of the British army's Royal Engineers, and veteran of the Boer War. An Irish Protestant from Dublin, he had a deep knowledge of the Old Testament and drew spiritual sustenance from historical parallels with the deeds of early Jewish heroes. From the first, he was favorably inclined towards Jews -- in fact, he became an ardent Zionist and a close friend of Jabotinsky's.

When the Zion Mule Corps (ZMC) was activated in Egypt on 23 March 1915, he was appointed commanding officer with Trumpeldor as his second in command. The unit was 650 men strong, mostly Palestinian Zionists, with five British and eight Jewish officers. 562 men of the ZMC sailed for Gallipoli on 17 April 1915, arriving there on the 25th in the midst of heavy fighting. The Corps was divided, one half going to the British 29th Division and the other half assigned to the ANZACs (Australian-New Zealand Army Corps). The group assigned to the latter were sent back to Egypt for no apparent reason. The half supporting the 29th, delivered water, ammunition, food, and other supplies to the front lines, under heavy fire and conditions which were unbelievably deplorable.

Colonel J.H. Patterson had been commissioned to select a body of about 500, with 750 transport mules. Orders were given partly in Hebrew and partly in English. The men were armed with rifles taken from the Turks during the battle of the Suez Canal in February [1915]. Probably this was the first purely Jewish fighting corps that went into action since Jerusalem fell to the Roman armies under Titus in AD 70.

It is worthy of mention that, despite his appointments as commander of the Zion Mule Corps and later of the Jewish Legion -- which for a career soldier might be considered fatal backwater assignments insofar as further advancement was concerned -- evidence indicates that Patterson was respected by his peers and seniors in the British Army.

History shows the Gallipoli campaign to have been a total disaster and for many years was an albatross which hung around the neck of the First Lord of the Admiralty, Winston Churchill, who designed and strongly advocated the operation.

In June 1915, Patterson was sent back to Alexandria to recruit more troops and to set up a recruiting and base depot. The unit on Gallipoli received only 150 men from Cairo, and that was all. The Zion Mule Corps, a support force, was deactivated on 26 May 1916. Patterson, sick and wounded several times, was returned to England, where he was eventually to command and lead an all-Jewish combat unit in Allenby's campaign in Palestine.

On 23 August 1915, the London Gazette published an official announcement of the formation of a Jewish regiment. The British government guaranteed that the unit would be entirely Jewish and that its badges and insignia, as well as its regimental colors, would identify it as such. Nevertheless, because of the pressure of British anti-Zionists, among others, this identification as a Jewish unit was withheld and it was listed in the Army rolls as being the 38th Battalion of the Royal Fusiliers, the City of London Army as the 38th Battalion of the Royal Fusiliers, the City of London Regiment. Still, the fact that this was to be the first time since the days of Judah Maccabeus and Bar Kochba that a battalion of Jewish infantry was raised and led against a common enemy in Palestine was a great motivation for Jews in Britain and in other British army units, as well as Jews from other parts of the world, to enlist.

When an Anglo-Jewish delegation went to the Secretary of State for War asking for retention of the Jewish name and a Jewish badge for the battalion, it was told that once the unit distinguished itself and had been blooded in battle, it would have these regimental distinctions.

According to the records, about 50 percent of the unit was British-born or were naturalized British citizens, while the remainder was comprised of former Zion Mule Corps muleteers, a large number of Russian Jews residing in London, and a mixture of foreign nationals from both Allied and neutral nations. For many orthodox Jews, soldiering was incompatible with Judaism, and the anti-militarism of the Russian Jews was enough to keep them from enlisting. Also, soldiering in the field was foreign to many of these young Jews who led sedentary lives for the most part.

As the battalion formed, most ranks were Jewish with some Gentile officers, non-commissioned officers, and enlistees. The battalion trained in Portsmouth, and on 2 February 1918, it marched through the Jewish quarter of London and was greeted with unbelievable emotion.

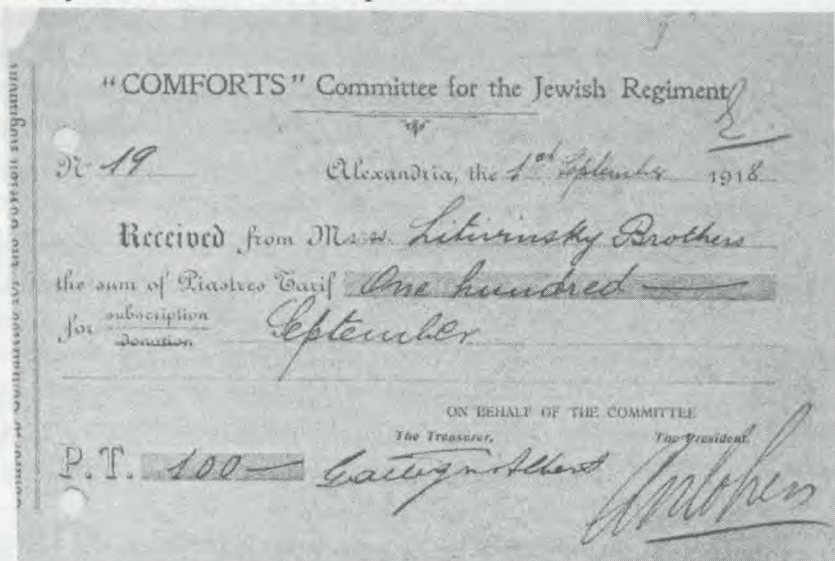
The Jewish Chronicle reported: "*...thousands of Jews and Jewesses marched merrily together with the 'Judeans' from the Tower whence the march began after they had been addressed by Colonel Patterson, who rode at the head of the picturesque Jewish troops.*"

The Fusiliers embarked for Palestine the next day. When the battalions were authorized, arrangements were made to furnish them with kosher food and to give them a day of rest on Saturday. While training at Plymouth, orders were received to raise two more battalions, the 39th and the 40th. The 39th, half of which consisted of American volunteers, did not join the 38th until after the war was over. When it left Southampton, the 38th had 31 officers and 960 other ranks. Upon arriving in Egypt, it was

bivouacked outside of Cairo. The 39th Battalion (Americans), commanded by Lieutenant Colonel Eliezer Margolin, joined the 38th on 18 April.

In June 1918, the 38th was transferred to Palestine, where it was placed in the lines some 20 miles north of Jerusalem opposite the Turks. Active patrolling and an offensive posture kept the Turks worried where and when their opponents were going to strike. At the same time, the Egyptian Expeditionary Force (EEF) led by General Sir Edmund Allenby, later Field Marshal Viscount Allenby of Megiddo and Felixstowe, and his chief of staff, Major General Sir Louis J. Bols, made it quite obvious in a number of ways that they were not favorably inclined towards the Jews and Jewish aspirations, and were mostly pro-Arab. One evidence of this was the uncommon number of transfers of the Legion from one command within the EEF to another and to such unhealthy locations as the tropical, malarial Jordan Valley where, after seven weeks there, out of a strength of 800, only 150 men and 30 officers were relatively healthy at the end of that tour.

A "Comforts" committee was organized to raise money for the Jewish Regiment. Donations were solicited from leading Jewish merchants and individuals. The money raised would be used to purchase cigarettes, sweets and sundry merchandise for their pleasure.



Litwinsky Brothers was a large Jewish owned mercantile firm. Fortunately a substantial amount of fiscal paper, checks and the like from this business have survived, among them this illustrated "Comforts" Committee for the Jewish Regiment receipt. It is #19, dated at Alexandria the 1st September 1918, and records a donation of P.T. 100 (Piastres) on subscription for the month of September.

In the fighting in this sector, more than 20 Legionnaires were killed, wounded, or captured; the rest came down with malaria, and 30 of this group later died.

Meanwhile in America, in 1917 after the Balfour Declaration had been issued, Americans began enlisting in appreciable numbers. The enlistees came from diverse backgrounds. Most of the volunteers were either aliens or held only first naturalization papers and were thus not subject to the U.S. draft. Other enlistees were Americans below 21 who lied about their age to sign up. The first group of 150 volunteers left New York for Canada for initial training, and then sailed for England with a Canadian contingent in August 1918 to train further at Plymouth.

The Americans finally joined the 39th Battalion at Tell-al-Kabir in Egypt after the war had ended in Palestine. The fact that their protracted training kept them out of the fighting left some of them considerably unhappy at having missed an opportunity to fight for Eretz Israel.

In Palestine in 1918, there existed a pool of 18,000-20,000 Jewish males who were eager to join a Palestine Jewish Legion, and so petitioned the British authorities which at that time occupied the areas of Jerusalem, Tel Aviv, Jaffa, and the settlements in Judea. Despite the overwhelming number of volunteers from this group of Palestinian Jews, the British army command had no instructions from England to raise such a force. Finally, in 1918, approval was granted and more than 1,000 men were enlisted. Ninety-two Turkish Jews who had been captured in the fighting earlier were also permitted to enlist. Many Palestinian recruits were "highly educated, with a thorough knowledge of the country; they spoke Arabic fluently and were expert shots and horsemen." This group was organized as the 40th Battalion of the Royal Fusiliers and sent to Tell-al-Kabir also for training. They, too, like the Americans in the 39th Battalion, missed the September 1918 offensive in Palestine.

With the end of the war in Palestine and Turkish capitulation, the former Ottoman territory was now free. The 38th Battalion, commanded by Patterson, was assigned as line of communication troops, i.e., to act as military police and conduct other support activities. The 39th Battalion soon joined the 38th and all three battalions came together in December 1918 when the 40th arrived. As they had been promised in 1917, having proved themselves in combat, with the end of the war the Royal Fusiliers became the Judean Regiment; its insignia was a menorah with the Hebrew word "kadimah" [forward] inscribed on it. Prior to this, the only outward sign that the Fusiliers were Jewish was either a red, blue, or white Magen David worn on the sleeve -- each color designating one of the battalions.

The State of Israel has recognized the Jewish Legion Jubilee with a medal issued in 1967. The description is taken from the original brochure.

"The Mule Drivers Corps, recruited in Egypt from among Palestinian Jews was the original link for the Jewish Regiment and it participated in the 1915-16 Galipoli Campaign. Joseph Trumpeldor was the chief instigator in organizing this military unit. Several infantry units, composed of Jewish soldiers were formed in 1917 by the British Army. The first unit was organized through the efforts of Ze'ev Jabotinsky. At the same time, a Jewish legion was organized by Pinchas Rothenberg in the United States. Yitzhak Ben Zvi and David Ben Gurion served in it and came back to Palestine with it. A Jewish Legion was formed by volunteers from the Jewish settlements in Palestine in 1918. Ze'ev Jabotinsky headed the recruitment effort and Eliyahu Golomb was one of its organizers (later, Chief of Hagannah).

At the end of the war, the three units combined to form a Legion "The First Judeans" which was intended to be part of the troops permanently stationed in Palestine. The Legion was dissolved on orders from the British in 1921 as punishment for rushing to the defence of Tel Aviv which was attacked by Arab mobs.'

#### Description of the medal

##### Obverse

A figure of an Israeli soldier and all around a citation: "Armed vanguard of Israel's sons" (Numbers 32:17 in Hebrew and English, the source at the bottom).



##### Reverse

The three emblems of the Jewish Legion and an inscription "The First Judeans" in Hebrew and English. Beneath, the dates 1917- 1967, 5677-5727.





# KAUNAS

Kaunas is city in Lithuania situated at the junction of the rivers Viliya and Neman. Formerly in Poland-Lithuania, it passed to Russia in 1795, was occupied by Germany in World War I (1915–18), and became capital of the independent Lithuanian Republic from 1920 to 1939. In World War II it was under Soviet rule from June 1940 to June 1941 and subsequently under Nazi occupation to July 1944.

Jews took part in the trade between Kaunas and Danzig in the 16th century. Their competition aroused opposition from Christian merchants, and through their influence Jews were prohibited from Kaunas on several occasions. However, the ban was not strictly enforced, and gradually a small group of Jews settled in Kaunas. The ban was renewed in 1682, and Jews were not permitted to settle in Kaunas and engage in trade until the 18th century when they were permitted to reside on two streets.

After the partition of Poland in 1795 Kaunas became part of Russia. In 1797 the Christians in Kaunas demanded the expulsion of the Jews, but the authorities in 1798 ordered that they should be left alone, and not be prevented from engaging in commerce and crafts.. The Jewish population increased as the town expanded.

From the second half of the 19th century, Kaunas became a center of Jewish cultural activity in Lithuania. The *yeshivot* of Slobodka became celebrated, in particular the *Or Hayyim Yeshivah*, founded by Zevi Levitan about 1863, which attracted students from other countries. It was headed by noted scholars.

In May 1869 a conference was convened at Kaunas to help Jewish refugees from northwestern Russia where the failure of the crops had led to famine and an outbreak of typhus. Another was held in November 1909 to work out a proposal for a law to establish Jewish community councils in Russia. The Kaunas community maintained numerous hadarim, schools, and libraries. It returned Jewish deputies to the first and second Duma (Russian Congress). The Jews in Kaunas underwent many hardships during the First World War. In May 1915 an edict was issued by the czarist government expelling the Jews from the entire province. When later the city was occupied by the Germans, about 9,000 Jews returned, and communal life was revived with the help of Jews in Germany. Many who had been expelled to the Russian interior returned after the 1917 Revolution. After Kaunas became the capital city of independent Lithuania, its community grew in importance. There were 25,044 Jews living in Kaunas according to the census of 1923 (over 25% of the total population) and 38,000 in 1931 (30%).

The most important Jewish commercial and industrial enterprises in independent Lithuania were in the capital. One of the main Jewish institutions was the Central Jewish Cooperative Bank, part of the share capital being held by the Jewish people's banks, which numbered 81 in 1930, and were directed from Kaunas. This Jewish bank played an important role in the Jewish economic area, and provided funding for many social, cultural and charitable programs.

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*h. Šapovalovene* ARBA ĮSAKYMU

LITŲ *du šimtai penkiasdešimt*

PAPR. EIN. STA. SPEC. *17.8*

VIETA DATA PARŠAS *D. Šapovalovene*

*h. Šapovalovene*

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During the period when Jewish national cultural autonomy was authorized in Lithuania, at the beginning of the 1920s, Kaunas was the seat of the Ministry for Jewish Affairs, the Jewish National Council, and other central Lithuanian Jewish institutions and organizations. At the beginning of the 1930s five Jewish daily newspapers were published in Kaunas, the oldest being the Zionist daily *Yidishe Shtime*, founded in 1919. The network of Hebrew schools included kindergartens, elementary and high schools, and teachers' seminaries. There were also schools where the language of instruction was Yiddish. Many of the youth belonged to the Zionist associations and *He-Halutz*. Under Soviet rule from June 1940 to June 1941, these Jewish institutions were closed down.

During World War II, after the outbreak of the German-Soviet war and even before the Germans occupied the city (June 24, 1941), Jews were killed in Kaunas by Lithuanian Fascists. Immediately after the German occupation, large-scale anti-Jewish pogroms took place affecting some 35,000 Jews. At the instigation of Einsatzgruppe A, Lithuanian "partisans" carried out a pogrom in Slobodka (Vilijampole), in which more than 1,000 Jews were killed. Approximately 10,000 Jews were arrested in various parts of the city and taken to the Seventh Fort, a part of the old fortress, where between 6,000 and 7,000 of them were murdered in the beginning of July. An order issued on July 11, 1941, stipulated that between July 15 and August 15 all the Jews in the city and its suburbs were to move into a ghetto to be set up in Slobodka. This was followed by other anti-Jewish measures. On Aug. 7, 1941, 1,200 Jewish men were picked up in the streets and about 1,000 put to death. In these pogroms, as in the later persecution and Aktionen, the Lithuanians again took a very active part.

Kaunas was taken by Soviet forces on Aug. 1, 1944. Most of the Jewish survivors did not return to Lithuania, but chose to remain in the Displaced Persons' camps, where they were later joined by other Jews from Kaunas who had left Lithuania after its liberation. Most of the survivors from Kaunas eventually settled in Israel.

Jews from other places however did settle again in Kaunas. The Jewish population numbered 4,792 (2.24% of the total) in 1959. There was a synagogue. In 1961 a Jewish amateur theater troupe (*Yidisher Selbsttetigkeyt Kolektiv*), consisting of a drama group, choir, orchestra, and dance group, was organized in Kaunas, holding public performances from time to time. In 1963 the Jewish cemetery was plowed up and Jews were ordered to bury their dead in the general cemetery. However, at their request, they were permitted a separate Jewish section.

# Munich And The Synagogues

The city of Munich is located in central Germany and is the capital of Bavaria. The exact dates of when Jews first went there is not known, but as Munich was made an important commercial center in the twelfth century, the presence there of Jewish merchants may safely be assumed. According to documents, King Ludwig I (1174-1231) permitted the Jews to build a synagogue in 1210 and acquire a place of burial in 1225. The Jew's street soon developed into a ghetto, beyond which the Jews were not permitted to live until 1440. The ghetto contained, besides the synagogue, a communal house, a ritual bath, a slaughterhouse and a hospital.

On October 12, 1285, in the wake of a blood libel, 180 Jews who had sought refuge in the synagogue were burnt to death. The names of 68 of the victims are listed in the Nuremberg *Memorbuch*, which dates from 1296. An investigation by King Rudolph revealed the innocence of the accused, and their accusers were punished. The Jews obtained permission to rebuild the synagogue in 1287, but for several centuries they remained few in number and suffered from various restrictions, which from time to time were further exacerbated. During the Black Death plague (1348/49) the community was again annihilated.

By 1369 there were Jews in the city once more and in 1375 Duke Frederick of Bavaria granted them (and the other Jews resident in Upper Bavaria) the privilege of paying customs duties at the same rate as non-Jews. Some years later the Jews planned the construction of a synagogue and a *hekdesch*, but their plans do not seem to have been realized.

The remission of debts owed to Jews ordained by Emperor Wenceslaus (1378-1400) resulted in Munich Jews losing all their assets. In 1416 the small community was given permission to acquire a lot for a cemetery at an annual rental of four Hungarian gulden and granted "all rights and privileges enjoyed by the Jews elsewhere in Germany." But the clergy succeeded in having all the Jews of Upper Bavaria expelled in 1442, and eight years later they were also driven out of Lower Bavaria, where they had taken temporary refuge. Duke Albert gave the Munich synagogue (in the modern Gruftgasse) to Johann Hartlieb, a physician, and it was subsequently converted into a church. For almost three centuries Jews were excluded from Munich and Bavaria, although there may have been some periods when their residence was permitted.

During the Austrian occupation, Jews were readmitted to Bavaria and some of them presumably found their way to Munich. At any rate, a new decree issued on March 22, 1715, again ordered them to leave the country. Some ten years later, a few Jews who had business dealings with the Bavarian count began to settle in Munich and by 1728 several Jews resided in the city. In 1729 (or 1734) the Court Jew, Wolf Wertheimer, took up residence there and was joined by his family in 1742. In 1750 all Court Jews and Jews in possession of passes granting them freedom of movement were excepted from the general ban on Jewish entry into the city. A community was formed by Jews who maintained connections with the court. Except for these *Schutzjuden*, the only Jews permitted to reside in the city were those who had been commissioned as purveyors or who had made loans to the state. All others were permitted to stay in the city only for a short while and had to pay a substantial body tax (*Leibzoll*). This situation continued for most of the 18th century.

At this time Munich Jews gained their livelihood as contractors for the army and the royal mint, merchants dealing in luxury wares and livestock, moneylenders, and peddlers. Since there was no legal basis for their residence in Munich, they did not have the right to practice their religion, and every year had to pay a special tax to enable them to observe *Sukkot*.

In 1805 a "Regulation for Munich Jewry" was issued which formed the basis for the Bavarian *Judenmatrikel* of 1813. Among other privileges, the Jews were permitted to inherit the right of domicile, to conduct services, and to reside in all parts of the city.

During the Napoleonic Wars, the number of Jews was augmented by immigrants, and by 1814 there were 451 Jews in the city. Two years later, the Jewish community was formally organized. In the same year the community was again given permission to establish a cemetery and in 1824 a permit was issued for the construction of a synagogue which was dedicated in 1827. The first Jewish religious school was founded in 1815 and a private one in 1817. The community played a leading part in Bavarian Jewry's struggle for civil rights, which lasted up to the founding of the German Reich (1871).

In the second half of the century the community grew further and numbered about 8000. This was when the magnificent Great Central Synagogue building was erected in 1887. The edifice was erected on the site of the older synagogue dedicated some fifty years earlier. A silver medal was struck to commemorate the consecration of the building on September 16th of that year just on time to celebrate the Jewish New Year. The obverse of this medal shows the synagogue building, with its name in

Gothic lettering and also in Hebrew letters. The inscription below the building reads "Erected by Albert Schmidt, 1887." The reverse lettering both in Hebrew and in German gives the date of the consecration, Sept. 16, 1887.



Munich was a hotbed of anti-Semitic activity and the cradle of the Nazi party. Sporadic anti-Semitic outbursts characterized the years till the Nazi seizure of power in 1933. The first concentration camp, Dachau, was erected near Munich. On July 8, 1938, the Great Central Synagogue was torn down on Hitler's express orders. During the Kristallnacht two other Munich synagogues were also burned down. During the war 4,500 Jews were deported from Munich only about 300 returned; 160 managed to outlive the war in the city. A new community was founded in 1945 by former concentration camp inmates, refugees, displaced persons, and local Jews. In the following five years about 120,000 Jews, refugees, and displaced persons passed through Munich on their way to Israel. The Jewish community numbered about 4000 in 1972 when a new synagogue was built, again over the ruins of the older one. The Israel Government Coins and Medals Corp. was commissioned to issue a special presentation medal honoring the occasion. The design chosen for the obverse was a replica of the original medal issued in 1887. Around the rim, an inscription in Hebrew reads "The new synagogue of the Jewish congregation in Munich", and in German, "The new synagogue, Munich." The reverse, on the rim a citation: "A brand rescued from the fire"- *Zachariah* 3.2. In the center, a view of the ruins of the old synagogue incorporated into the a wall of the new one. Below, an inscription in German: "New Community House."





# CLUB BULLETIN

DONNA J. SIMS N.L.G.

*Editor*

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90254-0442



Volume XXXII No. 1 January-February 2001

**INS OF BROOKLYN** – A special meeting was held in November at the offices of Dr. Jay Galst with as many members as were able to attend to decide the future of the INSB. Julius Turoff was named as ad hoc chairman to oversee the decisions made at this meeting.

**INS OF LONG ISLAND** – September was the first meeting of the new season, Menorahs being the topic of discussion. Succoth and Simchat Torah were the discussion topics at the October meeting. It is hoped for a speedy and complete recovery for member Beverly Karten.

**INS/ ICC OF LOS ANGELES** – A slide presentation entitled "The Early History of Tel Aviv" was shown at the September meeting. This program gave the historical background of the establishment of Tel Aviv from its earliest years under the Ottoman Empire to the early twentieth century. "Tiberias in Ancient Times" was the program topic at the October meeting. Also, due to recent events in Israel, open discussion was held on the current situation.

**INS OF MICHIGAN** – Member Arnold Shay spoke at the September meeting on "Paper Money of the Holocaust". His presentation featured official and forgeries from ghettos, concentration camps and labor camps.

**INS OF NEW YORK** – Exhibit and discussion topics at the September meeting were: my summer acquisitions, my favorite coin and my ugliest coin. For October: the letter "M", topic- wings, calendar items – Sukkot, Tishri, HoshanaRaba, Tishri, Shemini and Atzeret. For November: the letter "N", topic – umbrella, and calendar items – Heshvan-Balfour Day.

**BUY / SELL / TRADE:** [**Want to Buy**] Medals of Anne Frank and Raoul Wallenberg issued by The Judaic Heritage Society (3B-M1).....Medals & Awards wanted – all kinds: British Empire Gallantry; Lifesaving Awards; Geographical Exploration Awards; F. Hollington (India, WWI); Int'l Brigade in Spain; WWII; Judaica; Palestine & TransJordan; USA; USSR; & Books. Available for exchange: decorations, orders, medals, military badges (3B-M2).....[**Want to Sell**] Variety of coins, medals, mint sets (3S-C1); Variety of mint sets, medals, coins, 4pc gold Olympic medal set; Hanukkah coin sets (3S-CM2); one set of Disney 7 Dwarfs medals encased w/certificates (3S-M3).....If you are interested in any of the above, please write me at the address shown on the top of the previous page & be sure to include the number/letter given and I will match you up with the right person (all done confidentially).

**MOMENTS IN THOUGHT:** Remember that not getting what you want is sometimes a wonderful stroke of luck....Share your knowledge - it's a way to achieve immortality....Age is important - only if you are cheese or wine....If you can remain calm, you just don't have all the facts. (anonymous).

**COMMENTS FROM DJS:** Now who can believe it is 2001? Hope one and all have had a very happy & healthy holiday season and hope 2000 has been a good year for all of you - it has been quite the monumental year for me personally. Interest in our Buy/Sell/Trade feature has really gained interest; however, responses have been slow. As always, your comments are always welcome. Be well, be happy...





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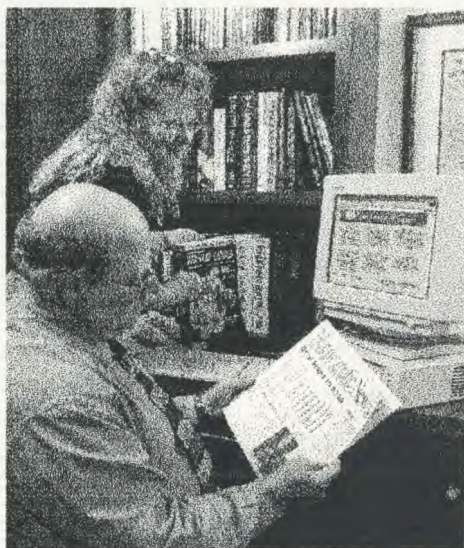
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**"Joseph and his Brothers"**

Commemorative Coin 5760/2000

Issued by the Bank of Israel

Sixth in the "Biblical Art" Series

The new coin issued by the Bank of Israel in the "Biblical Art" Series features the story of Joseph and his Brothers.

Joseph was the favorite son of his father, Jacob. This and his dreams aroused the jealousy and hatred of his brothers.

Coin designer Aharon Shevo has skillfully portrayed the transformation of this hatred into love. The row of sheaves on the top left-hand-side of the coin turn into hands reaching out to Joseph, shown in the lower part of the coin. The image of Joseph on the right-hand-side, alludes both to the beginning and end of the story. The depiction of Joseph as second to Pharaoh, with the jewels, is a reminder of Egyptian mural painting style. However, the striped robe reminds us of Joseph, the boy and dreamer. The tear in his eye symbolizes the deep emotions of Joseph as he identified his brothers.

This coin conveys one of the important morals of the story of Joseph and his brothers: how jealousy and hatred can be turned into unity and brotherly love.



**GOLD**



**SILVER**

